

BOSTON RECORDER

And Religious Telegraph.

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SECULAR.

For the Boston Recorder.

ILLINOIS.

The prospects of Illinois are represented by gentlemen who have recently travelled over the western States, as peculiarly encouraging. Her natural advantages are probably unequalled, certainly unsurpassed by those of any other state in the valley of the Mississippi. Her geographical situation; the great quantity of first rate land still unoccupied; & the singular facility of cultivating her prairies, furnish inducements to agriculturists which begin to be highly appreciated. And as the attempt to introduce slavery, several years since, was successfully resisted, and the glorious decision obtained that all her occupants shall be freemen, Illinois is the only new State possessing extensive prairies, in which this freedom from the evils of slavery, invites the New-England man to come and establish his home.

In the new State east and south of Illinois, immense forests of large trees are to be cut down and cleared away, before the land can be much cultivated; but in an Illinois prairie, nothing is to be done, but to burn off the old grass, put a strong team to a good plough, and break up one of the richest soils that ever was laid open to the sun. No stumps, no rocks, no obstruction whatever to an extension of a straight and even furrow; and when the land has thus broken up, a virgin fence made around it, and the seed sown or planted, a crop is ensured; whether further attended to or not. Many an hundred acres of corn has been raised in that State, without any other culture, than planting and harvesting. And as to *hoeing*, that is out of the question.

The usual method is to give the corn one or two thorough ploughings; when it is "laid by," I have known one man to plant and attend twenty acres of corn; and to raise fifty or sixty bushels to the acre. The corn is planted so far apart as to admit a horse and plough to pass between the rows and turn a furrow each way; and then one between or in the middle of the rows. Many of the first settlers, however, after planting and finishing their fields, would go off hunting and scarcely see them again till harvest time. The quality of the grain is excellent. It is no wonder corn is cheap, in a country producing it so easily and abundantly.

As to stock, the amount kept by a farmer there, is not only to be limited by his ability to purchase. Swine and young cattle are marked, and then turned out at large. The milch cows will come home regularly enough, if taught to do so by shutting up their calves. The other cattle will generally keep along with or near to them; & in very hot weather they will come in from the prairies to get away from the flies, and seek a shade under the trees. In the autumn it is customary to hunt up the swine, young cattle, &c., and drive them home. The swine are then shut up and fattened with corn. In the spring they will, if let loose, go off again into the prairies, or the woods, and take care of themselves for eight or ten months. The swine multiply astonishingly. Many of the inhabitants have no barns, eat no hay; but let their cattle run at large through the winter, only feeding them with corn and giving them a little salt when they come up to their houses or pens.

But I am far from being disposed to recommend this careless method of managing a stock farm; on the contrary, I believe that as much profit may be realized from increased attention to the shelter and regular feeding of the cattle and other domestic animals in Illinois, as in other parts of our country. It is however, far less laborious and expensive to raise stock and produce in Illinois than in New-England; and to a poor man with a helpless family of young children, such a country must present many inducements to emigrate. As I have before said, *provisions are so abundant and cheap*, that certain evils incident to more populous countries, can never be there experienced.

In regard to clothing, less attention is bestowed on appearances, by all classes of society; and tho' the prices are somewhat higher there than here, I doubt whether any Illinois farmer finds the expenses of his family as large in this particular, as he would in Massachusetts. There are many little articles essentially important to the comfort of a family emigrating to a new country, which can be taken from here with them, without great expense. A piece of sattinett, of sheeting, shirting, cheek, gingham; ready made clothing; boots, shoes, hose; silk, and a few choice school books, can be carried by any family, at a trifling expense. And when arrived there, any portion of these articles not wanted for house use, can be readily exchanged for produce or stock.

In a country so exclusively agricultural as Illinois, every citizen should be more or less a farmer. No trade or profession is so dignified, honorable and respectable, as the cultivation of the land. A prouder spirited citizen treats not the American soil, than an intelligent backwoods farmer. Nor should there, long may the period be deferred, when the man of any other profession shall stigmatize this. Distant by the day, when any class of men, shall be deemed more truly respectable, than they who furnish subsistence and capital and employment for all others. Let no one go to Illinois, then, with an expectation of holding himself above that occupation, which heaven first taught to dependent man. Persons of other trades and pursuits will find encouragement at the west; particularly carpenters, blacksmiths, masons, cabinet makers, shoemakers and tanners. But how much easier employment may be obtained in these pursuits, a few acres of land for a house lot, garden, orchard &c., will be desirable and convenient to all.

I am aware that merchants, who have been less fortunate in business than their enterprise deserved, will deem these remarks little encouraging to them to emigrate; but gentlemen of this description, who are willing to conform to the usages of a new country, will be able to make up by industry and invention, whatever lack of business they may find in the particular kind of trade to which they have been accustomed. Purchasing up the produce of the farmer, and conveying it to the southern and eastern markets, is sometimes even now an excellent business; and when the artificial facilities of intercourse between the interior and the seaboard, now in progress or contemplation, shall have been completed, the amount of this kind of business will be greatly increased. It should be remembered too, that the agricultural population is increasing there beyond all former experience, and the demand for goods, and quantity of produce for exportation, must be proportionally increasing.

As respects the seasons most favorable to a comfortable removal, I would recommend the spring. To farmers it must be desirable to get out there in season to raise a crop as soon as possible. This may be done, if they can arrive there before the middle of May.

For the Boston Recorder.

EVIDENCE OF INSPIRATION.

At a time, in which the word of God is hailed by many with so much irreverence, it is important, that the arguments in favor of its divine origin, be made the subject of special attention. The present has been very justly designated a *Bible age*. And it is becoming more emphatically so. We are, therefore, led to expect, that the proof of its inspiration will hold a prominent place in the religious instruction of children and youth. But, if my observation is just, our Bible classes and Sabbath Schools have not given it an appropriate share of attention. It would not imply, that the subject has been wholly overlooked, or that it has not been strongly indicated. But the question is, Has a degree of information, proportionate to the knowledge of other facts and doctrines, been communicated? For instance, When the scholar has become acquainted with the most important facts of the Old and New Testament, and when he can readily answer questions, which relate to the doctrines of the Christian system, is he able to state familiarly the leading evidence, that the book, which contains them, is the word of God? Can he answer the objections, which infidels make against revealed religion?

To be able to contemplate familiarly the rich evidence, on which the Christian faith is built, is of great practical advantage. What can afford the established Christian greater satisfaction, than to view how God has magnified his word by the history of its introduction into the world, and its propagation, as well as by its sublime truths and glorious effects?

There has fallen into my hands a work, recently published at Lancaster, entitled "Mann's Epitome." This little volume, about the size of the middle number in the series of books, published by the A. S. S. Union, contains eight familiar discourses on the evidences of Christianity. It is addressed principally to youth, and is "designed for Families, Sabbath Schools and Bible Classes." The several topics embraced, are made highly practical, and are fitted to move and impress the heart, as well as to enlighten the understanding. I have long felt, that a work of the kind was needed in our Sabbath School Libraries, and as a familiar text book for Teachers. The Epitome ought to be common in all our Sabbath Schools, and is recommended to the special notice of Teachers, and to Christians generally, as happily adapted to be interesting and useful.

S. D.

For the Boston Recorder.

TRUE AND FALSE RELIGION.

The Parable of the Ten Virgins; illustrated in six sermons by James Wood, London, 1722. Re-published Amherst, Ms. 1830.

It is the object of these discourses to bring together in a small compass, a great amount of practical information, illustrating the nature of true and false religion. The following sketch will give a brief view of the plan pursued.

1. Sermon. There are many *more professors* connected with the visible church. They profess religion from, (1) the influence of education; (2) of an *awakened conscience*; (3) from regard to *reputation*; (4) from regard to *secular advantages*; (5) to *conceal their wickedness*. The writer then forcibly exhibits the folly of which these are guilty, and which renders it proper to represent them as *foolish virgins*.

2nd Sermon. The true believer is liable to wander into sin. *The wise virgin slumbered and slept.*

The nature and the occasions of backsliding are particularly examined; and the meaning of the terms *slumbering and sleeping* as applied to false professors is investigated.

3d Sermon. Christ's coming to the judgment, in regard to individuals, is often unexpected. He exposes the causes of the prevailing indifference upon the subject of approaching death, and the madness of it.

4th and 5th Sermons. Our eternal state will depend upon the condition in which Christ's coming finds us.

These two discourses present a very plain and practical view of what constitutes *readiness*, and of the nature of the emoluments of heaven; and also the condition of those who are unprepared, and the consequences.

The 6th Sermon is a general and powerful application of the whole subject.

The whole treatise, for the sermons may be considered as a treatise upon these subjects, goes much into practical and useful detail on these various topics, and is highly calculated to promote a pure and elevated standard of piety.

POPPERY.

For the Boston Recorder.

JUDGMENT CONFESSION.

The Jesuit of last Saturday has nearly seven columns of reply to *PAPACOS* whose extract from *Jesuit Barlow* you inserted last week. When the paper was shown to me, I expected to find at least a denial of Barlow's statement; but how was I surprised to find not only no contradiction of his facts, but no attempt to rebut his arguments. These Jesuit Editors fill all these columns with nothing but wrath and bitterness. They sneer at the controversy about Unitarianism; affirm that Catholics have been defamed in all the reports of our Bible, Tract and Missionary Societies; assert that Barlow had solemnly professed himself an atheist; (though they confess in the next sentence that he solemnly denied this charge!) and refer us for further similar authority to the *Dodal*, who they say taught Luther the most material parts of his reformation, and pretend to quote the acknowledgement of Luther and Melanchthon to this effect! They wind by noticing the *tariff of indulgences*, and instead of affirming it false or incorrect, merely ask whether the currency in Rome is rated as in England!

I consider this long and labored reply of the Jesuit, as the highest corroboration of Barlow's facts and logic, and as I do not own his works and know not who does, would be glad of some more extracts.

IGNORE.

From the Connecticut Observer.

PHILAETHES' PAMPHLET.

The author of this pamphlet, lays it down "as a maxim not to be disputed, that our nation has no preservation against Popery, but in the knowledge of the Holy Scriptures."

This principle seems to be the sober deduction of reason, and to be grounded upon the observation and experience of past ages.

Let us now lay along side of this maxim, the following fact, stated by Rev. Dr. M'Auley, when in this city, on an Agency for the American Bible Society. He remarked that there was a section of our country, where it had been necessary to send several miles to borrow a *Bible*, for the purpose of administering the oath to a *Jury*. "And how much faith," added the Rev. Gentleman, "is to be

put in the consciousness of a *Jury* sworn upon a borrowed *Bible*?" We might give the question somewhat of a different shape, and ask, how much confidence is to be put in the opposition which such a community would make to the inroads of Popery? Without the knowledge of God's word, and enveloped in spiritual darkness, how poorly would they be prepared to meet the wiles of the "man of sin," who "deceiveth them that dwell on the earth," and how ready a reception would a religious *find* among them, which opens so safe and easy a path to heaven, kindly relieving its devotees from the trouble of examining gospel truths for themselves, and leading them blindfold to the mansions of bliss!

Little do the members of our Protestant churches understand how many things there are in Romanism, attractive to an unfeeling heart. Let no one imagine that the number of her ceremonies, or the rigor of her austerities will deter men from joining themselves to her. Men will make long and toilsome pilgrimages to the extremities of the earth, they will subject themselves to the severest tortures, they will maim their bodies by fasting, they will give thousands of rams and ten thousands of rivers of oil, yet even the fruit of their body for the sin of their soul; they will do any thing and every thing, but repeat and throw themselves on the mere mercy of God in Christ, and receive salvation as pardoned rebels. Who then, will be so foolish as to say there is no danger?

From the Christian Watchman.

ROMAN CATHOLIC INFALLIBILITY.

On opening the *Catechism* "published" in Boston, A. D. 1828, "with the approbation of the Rt. Rev. Bishop Fenwick," the first thing which meets the eye is the following truly Catholic assumption.

"Whoever will be saved, before all things, it is necessary that he hold the *Catholic Faith*—

Which faith, except one to keep entire, and inviolate, without doubt, he shall perish everlasting-ly."

Have not our American citizens been too long ignorant of so important a fact as is here alleged, and is it not time that we aid our Roman Catholic friends in diffusing a knowledge of their essential faith? By so doing, we may possibly hasten the day, when some of our perishing Protestants may be saved by the purifying fires of the Inquisition! O what a happy invention it was in the Roman Catholic Church to *save the souls of heretics by the destruction of their bodies*!

Some of your readers may have been deluded into the belief that the Roman Catholic Church in America is different from itself in Europe; and this delusion ought to be removed from every mind which has reason to contemplate with parental interest the fortunes of posterity.

No one can fail of seeing in the arrogant assumption of the Bishop of the *diocese of Boston*, the same dogmatizing spirit which has always characterized the Roman Catholic Church, and blighted the flames which have consumed thousands and thousands in Italy, Spain, Portugal, Switzerland, Germany, France, England, and, with the exception of noblemen and other gentlemen of distinction, and received the approbation of the king. In 1814, it was united with the great Prussian Bible Society organized by Mr. Pinckerton, which embraced the whole kingdom. Time would fail me to speak of all the Bible Societies which were formed in rapid succession, from the year 1812 and downward, by the pious efforts of Mr. Pinckerton and Mr. Steinkopf, both agents of the British and Foreign Bible Society. Before the close of 1814, were organized, the Prussian Bible Society, already mentioned, the Wurttemberg Bible Society, the Hanoverian Bible Society, the Dresden Society, the Bible Society of Cleves, Osnabrück, Koenigsfeld, Nassau-Homburg, Frankfurt, New Wied and Wied-Rusel. There was also a Roman Catholic Society formed as early as 1806 by some pious Roman Catholics in Ratisbon, Bavaria. Thus the spiritual restoration of Germany commenced; and the first means which God chose to employ was his own word.

The dissemination of the word of God was soon followed by the calamities of war, which had the effect to lead many minds to serious reflection. It was doubtless during those seasons of public distress, when neither property nor life was in any way secure, when a thousand worldly hopes and prospects were blasted, when sword and fire pervaded the land, that many a careless sinner first thought on God, eternity and himself. The evident display of the presence and power of God in the great events of 1814—15, when the mightiest empire on the continent was crushed, produced a surprising effect, and spread an awe, a solemnity and a joy over-delivered Germany, such as she had never before experienced. Many individuals, in all classes of society, date from that period their first religious impressions, and their hope in Christ.

During the march of the allied armies to France, there were very favorable appearances among the soldiers, particularly those of Prussia and Saxony. Many of them were found carrying their New Testaments or Bibles, and their prayer books, and hymn books with them in their knapsacks. They were together, without distinction of rank, for religious conversation, prayer and singing, whenever they had an opportunity. This was the more surprising, since the Prussian armies had been as much distinguished for impurity, as for shrewdness and bravery, ever since the time of Frederic II.

The religious excitement, for which the minds of people had been gradually prepared by the circulation of the Bible, and the reports, appeals and addresses of the various Bible Societies, now spread rapidly over Germany. In the kingdom of Wurttemberg, where Storr, Flatt and Susskind resided and labored, it kindled up on every side. From a want, however, of experienced men to direct it, the cause was exceedingly injured by the superstitions and visionary views and hopes in which many good people, especially young Christians, indulged. The Wurtembergians seem universally prone to fanciful notions. They are the boldest, Millenarians probably on the globe. In the year 1801, a considerable number of pious people emigrated from Wurttemberg to Palestine, expecting, like some of the Jews, the Lord's visible appearance there. They were influenced to do so by a book, published the year before by a very pious minister and useful man, whose labors had been greatly blessed, but who was unfortunately addicted to such speculations. In 1817, if I remember right, a still larger number of people set out from the same country, with a view to reside on Mount Caucasus until the Lord's appearing. Where is the Bishop's liberality towards them who differ from him in faith? "Which faith," says his book, "except every one do keep entire, and inviolate, he shall perish everlasting-ly?"

The first article, and that without which all others are of no avail, a writer in the *Watchman* of January 22, has shown, in the words of Roman Catholics themselves, to be, that the *Bible* is not the *Rule of Faith*, but the *Roman Catholic Church* is that *Rule*.

Moreover, as I may show hereafter, we must believe in her doctrines of "transubstantiation," and "mass," and "purgatory," and "prayers for the souls in purgatory," and "absolution by the Priests," and "indulgences," and "penance," and a hundred such like superstitions, which are contained in the Bishop's same Catechism, and all these things we must "hold, and keep entire, and inviolate, or perish everlasting-ly." Who, among

them, is prepared to swallow down such drugs as these from the Roman Catholic laboratory, as though the salvation of the soul depended on belief in such mockery of all religion? Let those who prefer such things to the simple, and pure, and holy doctrines and worship, taught in the *Bible*, receive them.

I would cherish, and would have others cherish, the kindest feelings towards Roman Catholics; and every one, who sees them in their delusions, must pity them, and pray that they may come to the knowledge of the truth as it is in Christ. Probably many of the Roman Catholics in Boston are incapable of reading the Bible intelligibly, and others, we have good reason to believe, do not read a chapter in the Bible annually. They will not, if they can, read a *Bible* which is printed by Protestants, and the cheapest Roman Catholic *Bible*, I am credibly informed, is no less than five dollars a copy.

If we consider, therefore, that most of the Roman Catholics, in the United States, are grossly illiterate and very poor, and that *every one* is bound to pay into the hands of the Priests, at least *one tenth* of all his income, and that it is a cunning artifice of the Priests to discourage the general reading of the *Bible*, we cannot but lament the unhappy condition of the great majority of the Roman Catholics among us. These facts ought to excite a generous sympathy for them, and call forth the efforts of the benevolent in teaching them to read and understand the word of God.

EXPOSITOR.

Another time there was powerful communion in the Roman Catholic parts of Bavaria. Several

* See Sp. Pilgrim, vol. i, p. 25.

WEDNESDAY, FEBRUARY 24, 1830.

TERMS.

For a single copy, \$3 a year—or \$2.50 in advance To Agents or Companies, 6 copies for \$12.50 in advance.

INTELLIGENCE.

From the Spirit of the Pilgrims.

THE DECLINE, REVIVAL, AND PRESENT STATE OF EVANGELICAL RELIGION IN GERMANY.

[Concluded.]

Early in 1804, a correspondence was opened between the British and Foreign

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Roman Catholic clergymen were converted, and proclaimed the Gospel with a purity and boldness which alarmed the higher ecclesiastical authorities of the Roman Catholic church, and roused up a persecution against them. Several of these preachers were put into prison. Some of them, when released, left their country, drawing after them great numbers, and afterwards became Protestant preachers in Prussia and Wurtemberg. In the German parts of Switzerland, similar events took place, though at a later period. A Roman Catholic preacher and pastor of a church (to relate but one instance,) was ejected from office by his bishop, on account of his alleged Lutheran preaching. He joined publicly the Protestant church, and printed an apology, written with much ability and good feeling, in which he stated the reasons of his change to the people of his late charge. Another Roman Catholic priest was now sent to supply his place among them. With him they were soon disgusted, and voted that he be requested to leave them. And since their beloved pastor was not to be obtained, they voted that a call should be given to another pious Protestant minister, and that they would, as a body, connect themselves with the Protestant church. Several instances of this kind might be added, but time will not permit. I cannot dismiss this part of the subject without remarking that these revivals, in most cases, labored under serious difficulties. They were generally conducted by men who had just been awakened themselves, and who of course, were nearly destitute of experience. Extravagances, therefore, might be expected. Religion was so much unknown, and so new to those who experienced it, that they felt themselves transported, at once, into the Millennium. The difference between their feelings after indulging a hope, and those which they had before, and which they saw that the world around them still had, was so very great, that their expectations, as to what was yet to come, often rose extravagantly high. The growing opposition and persecution which they, in many instances experienced, & the universal contempt which they had to bear, led numbers not only to pray for the immediate coming of the kingdom of God, but to hope and look for it, with more impatience than they ought to have done.

But I hasten to my third topic, on which I have but a few words to say. As to theological controversies in Germany, they are manifestly drawing near their close. The catastrophe will and must be, that the Rationalists give up the Bible, deny its inspiration, and virtually call Christ a deceiver. Reason, that is, their reason, is the test of religious truth. They professedly give up the hope of proving their tenets from the scriptures. On comparing what Germany was fifteen years ago, with what it is now, there is much reason for gratitude and hope. It is like the day-break just before the rising sun. But the sun is not yet risen. Some Christians are to be found in almost every Protestant city or place, but generally they are few. The church has many and powerful enemies, and their activity and success will be alarming, were they not manifestly on the decline. I may be permitted to mention the name of one, who is not yet known in America, Dr. Dinter, formerly president of a seminary for the education of school-teachers at Dresden, and now a member of the consistory of Prussia, and also of that body which superintends and guides all the schools of that kingdom. This man is a thorough, shrewd and active Rationalist. He is wholly devoted to the superintendence of schools, and to the publication of books to assist the school-teachers in their duties. In 1842, he published an edition of the New Testament, with notes and hints for school-teachers; and he is now printing the Old Testament, which was completed last year as far as Job. This Bible is intended for school-teachers, not, as he expressly says, for schools. His notes and hints are calculated, in the best possible manner, to make the school-teachers and their children Rationalists and unbelievers before they are aware of it. There is not a doctrine of revelation but what is expressed in form, admitted and defended in appearance, and denied and ridiculed by inference, or perhaps in some other place, in plain words. And yet, on account of the ability with which the work is composed, and the exertions which he makes, thirty thousand copies have been scattered rapidly over Germany, and are now in the hands of about as many school-teachers, exerting their poisonous influence over as many schools. Dinter is remarkable for his activity and disinterestedness, which renders his influence the more powerful. He lives unmarried, in order to give himself wholly to his work. Poor himself, he educates in his house, at his own expense, a number of indigent boys, with whom he reads the Latin and Greek classics. Besides his many and pressing duties, he knits stockings for himself and other poor people; for he cannot be a moment without doing something. From the income of his publications, he devotes yearly about four hundred twenty rix dollars to the education of poor children, and other benevolent purposes. Hence, if his piety is called in question, he proudly answers, "Let my office, my house, and my life prove my piety." This man is a fearful enemy of the church.

There is one more alarming circumstance, which I cannot omit. Revivals of religion have comparatively ceased in Germany. Light is therefore spreading but slowly, and not as could be wished, or as was expected a few years ago. There is more prayer needed among Christians, more faith, more humility, and more separation from the world. Germany needs one shock more in order to be recovered, and it will very likely receive it within a few years. The church there is not to be overcome. The prayers of pious generations past will yet be heard, and will prevail. And the work which God began some twenty years ago, and has carried on till now in spite of all opposition, he will doubtless complete, to the joy of his people, and to his own glory.

* Mr. Henhofer.

From the Jewish Expositor.

PALESTINE.

LEITER FROM REV. JOSEPH WOLFF.

Circumstances which are already known, tell Mr. Wolff to determine on leaving Jerusalem. A letter has been received from him, dated Cyprus, July 15. He writes:

"During our stay at Jaffa, Jews from Jerusalem came, among whom was Joseph Shlomo Mainmon, who had already professed his belief in Christ, at Jerusalem. I baptised him at Jaffa, in the house of the British Consul, which was, in ancient time, the house of Simon the tanner. Lady Georgiana was the only sponsor; for as there was no other Protestant present, I could take none else. He will soon follow."

During our stay at Jaffa, a most extraordinary event took place: about one hundred Jews, chiefly old men and women, arrived at Jaffa from Constantinople, for the purpose of dying at Jerusalem. As the British Consul is also the Procurator of the Jews, they lodge in the lower part of the Consulate. Lady Georgiana and myself went down to see them. A Jew, born at Scio, who spoke fluently Greek, Hebrew, and Turkish, was among them; I entered into conversation with him; he is of the same religious disposition as I am. I asked him if he had read the New Testament? he answered, 'Yes.' I have much acquaintance with that book from Jesus of Constantinople, who are disciples of Joseph Wolff, whom I am going to find; and Abraham Pestal, a learned Jew from Constantinople, went to Smyrna to find out Joseph Wolff.

"Myself—I am Joseph Wolff.

"Yacob.—(This is the name of the Jew.) I shall have much to talk with you in secret.

"In the evening he called on us in our room; he told us that he was a slave for three years to the Hydrionites, who baptized him by force, without his knowing anything of the Christian religion; he afterwards fled, and came to Constantinople, and from that time he had a desire of making no acquaintance. I had a most solemn conversation with him; he went about in despair, and said I had spilt his hidden views; he promised to come to us to Alexandria, and then he will be baptized by me, as he cannot consider the violent baptism of the Hydrionites, as valid, at a time that he believed nothing.

"After our departure from Jerusalem, the Greeks and Jews accused Papas Isa to the Turkish Government, as one, who had become an Englishman. The Governor, in order to press money from him, sent him in prison. I waited eight days after his imprisonment, forcing my stay at Jaffa. I wrote immediately to the great Oumar Effendi, and desired Papas Isa's liberation from prison, and sent the letter with an express. Papas Isa was immediately set free; but as he would have been still in danger after my departure from Jaffa, he came to me at Jaffa with his two sons; and as Mr. Krause, at Cairo, is greatly in want of a schoolmaster, I sent him to Cairo. I feel nothing more of the poison which was administered unto me."

The account which Mr. Wolff gives in the above extract, of the arrival of about one hundred Jews at Jaffa, on their way to Jerusalem, supplies us with corroborative reports of a similar kind which had reached us from various ecclesiastical sources. A friend on whose judgment we may confidently place confidence may be placed, writing from Constantinople more recently, says that when he first arrived, he heard of a great number of ships hired by the Jews to convey them to Jerusalem. He found they were going in expectation of the near coming of their Messiah. He adds that thousands of families were preparing to embark from all quarters.

Another friend, writing from the South of Europe, Nov. 28, mentions having received very recent intelligence from the same quarter concerning these statements, and that their expectation of the Messiah is the reason openly given; at all events, it is certain, that great numbers have actually embarked, whatever may be the motive which has influenced them.

Without attaching any undue importance to such events as these, it may be observed, that they prove that the attention of the Jews is increasingly turned to their own land; and it is impossible that they can fail of exciting very deep interest in the minds of those Christians who, whilst they are seeking the welfare of the house of Israel, and praying for the peace of Jerusalem, are attentively watching the dealings of God with this wonderful people.

From the same.

MALTA.

Arrival of the Rev. J. Nicolayson and Mr. S. Farman.

A letter has just been received from the Rev. J. Nicolayson, dated Malta, Nov. 26th, mentioning the safe arrival with Mrs. Nicolayson and Mr. Farman, on the 24th.

At the request of the Committee, Mr. Nicolayson visited England in the summer, and had frequent conferences with them on the subject of his future Mission. It was determined that he should be accompanied on his return by Mr. S. Farman, one of the Missionary students in the Society's Seminary. Accordingly Mr. Nicolayson and Mr. Farman received their final instructions, and took leave of the Committee, on the 16th September last, and took their departure from England a few days after.

The following extracts are from Mr. Nicolayson's letter:

"It is, I trust, with feelings of real, though inadequate gratitude, that I record the lovingkindness and tenderness of our heavenly Father, which we have again experienced during the whole of our journeys, both by land and by sea; so that we reached this on the 24th instant, in perfect health and safety.

"Our American friends are still here, and do not expect to return to Syria till the spring, though every thing seems to be settled peaceably at Constantinople.

"Mr. Abbott with his family had gone to Constantinople some time ago; and from a letter lately received from Mr. Abbott, it appears that they will be long, return to Beyrouth again. Still we must consider the concerns of that country as settled till we receive information to the effect from Mr. Abbott himself, or from the Consul."

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"We expect to be back again in the month of February, so we shall have a long quarantine to perform here on our return."

"Some of our American friends, who have lately returned from a tour to the East, have brought very interesting information of what is going on among the Jews at Constantinople and Smyrna, which I should have great pleasure in transmitting to you, had I not reason to believe that you will be in possession of it before this can reach you."

"I have been informed that Mr. Lewis has been at Corfu, (of Mistake not) on his way to Smyrna."

A postscript from Mrs. N., written on the 10th, mentions that Mr. Nicolayson and Mr. Farman had actually embarked for the coast of Africa, where they are now, having been formed in December last, and now embracing about 260 members, and at public lectures from 7 to 900 hearers. —Others others are equally entitled to notice, on account of similar collections, and the extent of their operations, not possessed of sufficient facts to point them out.

"Some Lyceums have a portion of their meetings public, and the lectures in Northbridge and New Bedford have been attended by a few for their own use. Lyceums generally hold meetings in Boston in the evenings, and particularly to the Secretary of the meeting in February last, for the extension of an act by which they procure corporate powers, without the trouble of obtaining a special statute for every case."

Two County Lyceums have been formed, in Worcester and Middlesex; and a preparatory meeting has been held in Essex, and it is expected an organization will be effected in that county on the 17th of March. A County Lyceum is constituted of delegates from those of the several towns. It differs of course from the primary societies, in that it does not hold frequent meetings for the personal and mutual benefit of the members, but for the general promotion of knowledge and the improvement of the individual. Lyceums connected with it, which have associated together for some purpose of common interest. Among these may be the intercommunication of intelligence and animation at an annual meeting; the procurement of the more expensive books, apparatus, and lectures, which may be enjoyed alternately in the different towns; the formation of county cabinets, of maps and other collections; the preparation of county maps; and possibly the origination of schools or seminaries for education on a plan more adapted than in existence to the genius and wants of the present age. A proposal for the formation of a State Lyceum is being considered by a committee of prominent persons, and it is to be submitted to the County Lyceums which are or may be formed. They are perfectly satisfied if this is more congenial with the spirit of the Lyceum than a separate organization.

"There can be no doubt that the cause of Christ is making progress among the Protestants in many parts of Germany; and daily proofs are given that numbers of the young men training for the ministry, are standing upon the Rock Christ, rather than on the sandbanks of human philosophy.

The good which has been done and is doing every day, in the families and schools of the Catholics of Germany, through the reading of the word of truth, is not easily to be estimated. Professors Schubert, Buxta, and Schnorr, have willingly agreed to take charge of a depot for the sake of the 1,700 students who attend the Catholic University in this city; of which number, upwards of 600 are studying Theology: most of whom are said to be totally destitute of Bibles in any language, and are so poor that they cannot purchase them.

There is a small branch of the Bavarian Bible Society established among the Protestants who reside here (Munich;) but their number is not above 6,000 souls, amidst a population of 54,000 Catholics, and 500 Jews. Great exertions are now making among the Protestants to restore sound principles to their churches and schools; and, in many parts, with pleasing effects; and in a few weeks, they have the prospect of obtaining a Gospel ministry here, a privilege which they have never yet enjoyed, since they obtained liberty of public worship.

"Myself—I am Joseph Wolff.

"Yacob.—(This is the name of the Jew.) I shall have much to talk with you in secret.

"In the evening he called on us in our room; he told us that he was a slave for three years to the Hydrionites, who baptized him by force, without his knowing anything of the Christian religion; he afterwards fled, and came to Constantinople, and from that time he had a desire of making no acquaintance.

I had a most solemn conversation with him; he went about in despair, and said I had spilt his hidden views; he promised to come to us to Alexandria, and then he will be baptized by me, as he cannot consider the violent baptism of the Hydrionites, as valid, at a time that he believed nothing.

BOSTON RECORDER.

WEDNESDAY, FEBRUARY 24, 1830.

LYCEUMS IN MASSACHUSETTS.

On Friday evening last, a public meeting was held in the Representatives' Chamber, on the general subject of Lyceums and Popular Education. The assembly, consisting of Members of the Legislature and others, completely filled the Hall, and the Gallery was filled with Ladies. Gov. Lincoln was invited to the chair and presided. John S. C. Knowlton, Esq. of Lowell, and Thomas A. Greene, Esq. of New Bedford, Members of the House, were appointed Secretaries. Mr. Rand read the Report of the State Committee on Lyceums, appointed for the purpose at a similar meeting held in February last, on the origin, progress and character of Lyceums in this Commonwealth. The meeting was addressed by Theodore Sedgwick, Esq. member of the House; Mr. Walker, a student of law at Cambridge; the Hon. William B. Calhoun, Speaker of the House; Rev. John Wilder Jr. of Charlton; Rev. Charles Train, of the Senate; W. Jackson Est., and Z. Eddy, Esq. members of the House. Col. Bigelow of Boston and others, also made a few remarks. The Report was accepted, and several resolutions passed. The exercises continued till nearly 10 o'clock, with every appearance of uncommon interest in the discussion. A Committee was again appointed, much larger than that of last year, to promote the general cause and collect information concerning it; those in each county being also requested to act separately from the whole Committee within their own bounds.

The following extract from the Report contains the substance of the information which was communicated by the Committee.

"Associations under the name of Lyceums were first formed in the south part of the county of Worcester in the autumn of 1829; though some others existed before on a smaller scale, and were not called by that name, or part retain their original names. They have been gradually extending in this State to the present time; and a larger number has been formed within four or five months past, than in any previous equal time. The following is a catalogue of the towns in which they exist, as perfect as the Committee are able to make it.

"In Suffolk Co.—Boston, Newbury, Newburyport, Ipswich, Lynn, Gloucester, Haverhill, Andover, Amesbury, Theol. Seminary, Beverly, Bradford, Methuen, Danvers, Middlesex—Middlesex Co. Charlestown, Waltham, Newton, Concord, Watertown, Reading, Somerville, Marlborough, Sherburne, Fitchburg, Lowell, Littleton, Stow, Lowell, Townsend, Lincoln.—Norfolk Co. Canterbury, Walpole, Braintree, Dorchester, and about farming in Stoughton and Sharon.—Plymouth Co. Plymouth, Bridgewater, East Bridgewater, Wareham.—Barnstable Co. Barnstable, E. Parish, Barnstable, W. Parish, Yarmouth.—Nantucket Co. Nantucket.—Bristol Co. New Bedford.—Worcester Co.—Sutton, Millbury, Oxford, Leicester, Charlton, Sturbridge, Southbridge, Northampton, West Springfield, Worcester, Westborough, Lancaster, Rutland, Belchertown, Milford, Springfield, Oakham.—Hampshire Co. Northampton, Amherst.—Hampden Co. Springfield, Brimfield, Blandford.—Franklin Co. Cummington.—Herkshire Co. Williamstown, North Adams.

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The following extract is from the Report of the Committee.

"The Committee also propose to the Legislature, to refund to the Prison Discipline Society at Boston, the sums which they have expended in their State Prison for the purpose of moral and religious instruction, amounting to \$211 dollars.

"They add: 'In concluding the report, the Committee consider themselves bound to acknowledge publicly the great benefit and advantage which they have received from the Rev. Louis Dwight, the Secretary of the Prison Discipline Society in Boston. His intimate acquaintance with every thing touching the subject of prison discipline, and the information which the Committee has derived from him, have greatly facilitated the researches and examinations of the Committee.'

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BOSTON RECORDER.

POETRY.

For the Boston Recorder.
"What says this transportation of my friends?
It bids me leave the place where now they dwell."

Yours.
No sound came on the ear. Althea stood
Where all the wicked cease their troublous arts,
And all the weary rest. The summer breeze
No longer daintly held, with fruit and flower;
No more was heard the voice, of murmur'ring stream,
Or fountain gushing out. The wearied earth,
Had thrown aside its robe, of noise and care,
And hush'd it deep, seem'd resting like a child
When weary of its play.

Althea heard

Nought, save the murmur of the darksome pine,
That sooth'd her soul, and wou'd its feverish pulse
To join its measur'd cadence.—She stood alone
Alone—yet one was near whose hand, with hers
Had clasp'd the 'golden chain,' that bound their hearts
In close embrace, till the strong hand of death
Sever'd its links.—Aye! one was near, whose voice
Like the soft zephyr on the slumbering lake,
Had stoles o'er her soul, and wok'e its chords
To notes of love and joy.

These gentle girls

Lov'd, with the ardor of conflicting youth,
From early childhood, till the blissful hour
When love, and hope, and joy, their path illum'd
With blushing rainbow-lues.

It was a sad farewell;

And yet they hop'd to meet, when time's swift wing
Had folded a few months in its embrace.
Those hours had pass'd—Althea once more stood
By that low'd form, and yet she heard no voice
Of gladness gushing out.—She met no kiss
Of warm affection:—drank no cup of joy
But one of bitterness and woe.

Her form was lowly bent

Over the verdant turf, and violet sweet,
And snowy marble, emblem meet, of her
Who sleep beneath.—She gaz'd upon that name
With tearful eye,—then fervently, her lips
Press'd the chill marble, till her cheek and brow
Seem'd by its touch to melt its nature on.

And is it so?

That the fond heart must ever wander forth,
And find no resting place? no stay? no staff?
Must it like those upon the pathless deep
Gaze long, and earnestly for land, and when
'Tis gladly hail'd, find nought but vap'ry wreaths
That vanish like a dream? Ah! no! the boun'—
Will come, when the pure waters of joy's fount
Shall never turn to bitterness:—when sought
We love, shall pass away—when we shall drink
From the pure fount of life eternal—bathe
In a wide sea of blessedness—and join,
With melody divine, the song of praise
And bliss eternal.

CORA.

SABBATH SCHOOLS.

For the Boston Recorder.
A NEW EXERCISE FOR SABBATH SCHOOLS
AND BIBLE CLASSES.—No. IV.

MATTHEW CHAP. III.

SECTION I. VERSES 1—6.

1. The introduction of the Gospel into any community furnishes a strong argument for repentance.

It vivifies the Divine goodness; and exposes the impiety to most revolting punishment.

2. No place is so remote as to shut us out from the visits of divine grace; nay, commonly, the sweetest intercourse the saints have with Heaven, when they are withdrawn farthest from the noise of this world.

3. There is a great deal to be done to make way for Christ into a soul; to how the heart for the reception of the son of David.

4. Those whose business it is, to call others to mourn for sin, and to mortify it, ought themselves to live a serious life, a life of self-denial, mortification and contempt of the world.

5. Those that are acquainted with divine and spiritual pleasures, cannot but look upon all the delights and ornaments of sense, with a holy indifference.

6. Many times those have most real honor done them, that least court the shadow of it.

7. There may be a multitude of forward hearers, where there are but a few true believers; curiosity, affectation of novelty and variety, may bring many to attend upon good preaching, and to be affected with it for a while, who yet, are never subject to the power of it.

8. A penitent confession of sin is required, in order to peace and pardon; but those only are ready to receive Jesus, who are righteously who are brought with sorrow and shame to own their guilt.

Has the gospel been preached to you, without bringing you to repentance? Are there no obstacles now in the way of Christ's entrance into your heart? Can you cheerfully submit to hardships for the sake of obtaining an interest in Christ; and is a desert with coarse fare, more desirable to you, if he be known and preached there, than the gayest and most populous cities, where his gospel is despised? Do you go to hear the gospel preached from motives of curiosity—or that you may know your duty and be reproved for your deficiencies, and thus be brought to a penitent confession of your sins?

SECTION 2. 7—12 verses.

1. It becomes ministers of the gospel to be bold in showing sinners their true character.

2. There is a dreadful wrath to come, and it concerns every one of us to flee from it.

3. Those are not worthy the name of penitents who say they are sorry for their sins, and yet persist in them.

4. There is a great deal which carnal hearts are apt to say within themselves, to put by the convincing, commanding power of the word of God, which ministers should labor to meet, and anticipate.

5. It is a vain presumption to think, that our having good relations will always be our best security.

Multitudes, by resting in the honors and advantages of their visible church-membership, take up short of Heaven.

6. Whatever comes of the present generation, God will never want a church in the world.

7. Sacraments derive their efficacy from those that administer them; they can only apply the sign; it is Christ's prerogative to give the thing signified.

8. It is a great comfort to faithful ministers to think that Jesus Christ is mightier than they, that doth for them, and that by them, which they cannot do.

9. Those that are poor, though they have open eyes, are thereby made very humble, and low in their own eyes; willing to be abased, so that Christ may be magnified; to be anything, to be nothing so that Christ may be all.

10. The gospel is the last dispensation which we must ever expect.

The axe is at the root of the unfruitful tree, and it must be cut down and burnt, be its branches ever so diffusive, and its leaves ever so green.

11. In this world the righteous and the wicked, true believers and hypocrites are often associated indiscriminately, but a day is coming when the Lord Jesus shall make a perfect and everlasting separation.

What are you doing to escape the wrath to come?

Does your practice agree with your profession? Are you constantly depending upon the prayers and efforts of your pious relatives for you, while you live in sin yourself? Are you resting upon a mere profession of religion—and imagining that you shall be admitted to heaven, because you have been admitted to Christian ordinances on earth? If others are more eminent and useful than you are, does it excite your envy, or have you the humility which can make you witness their increasing honor and success with delight? Were the Lord Jesus to separate the chaff from the wheat now, what would become of you?

SECTION 3. 13—17 verses.

1. Christ's gracious condescensions are so surprising, as to appear at first incredible to the strongest believers.

2. The most eminent saints have always been the most humble; they have had the most abasing thoughts of themselves and the most exalted apprehensions of the glory and excellency of Christ.

3. The best and holiest of men have most of Christ, and the better they are, the more they see of that need.

4. It is fit that Christ should take his own method, though we do not understand it, nor can give a reason for it.

5. We must study to do not only that which behoves us, but that which becomes us; not only that which is indispensably necessary, but that which is lovely, and of good report.

6. No pretence of humility must keep us off from our duty.

7. Special tokens of divine favor may be expected to attest the faithful observance of divine ordinances.

8. In and through Jesus Christ, the heavens are opened to the children of men, and God appears reconciling the world unto himself through a glorious and divinely appointed mediator.

9. He hesitates to perform any obvious duty, through unbelief, or a sense of your unworthiness? Can you continue this neglect any longer without incurring the disapprobation of your Saviour? Are you careful to observe all divine ordinances? May not the darkness which rests upon your soul be removed; and the light of Heaven shine upon your path by your more faithful walk in this respect hereafter?

MISCELLANEOUS.

PENITENT FEMALES REFUGE.

On Lord's-day evening last, at the Rev. Mr. Malcom's Meeting-House, a Sermon was delivered before the Penitent Female Refuge Society, by the Rev. Dr. Brown, Pastor of the Pine Street Church, from Prov. viii. 27.—*Her house is the way to hell; going down to the chambers of death.* The allusion in this passage is too well known to need an explanation. And it is to furnish an asylum to those who would desert this house, that this Society now labours. The preacher gave a affecting description of the wretchedness of the inmates of this dwelling. From the painful forms of wickedness to which they were familiar, their lives are short. A few years, sometimes a few months take them to the world, from whose "bourn" no traveller returns."

In their shade, the sweets of the family state, the comforts and friendships of domestic life are not known. The mother of unspotted fame,—the father of unsullied virtue,—the table, round which is daily gathered a group under the endearing name of husband and wife, son and daughter, brother and sister, are not known here; nor the sweet mystery that dwells with chastity. Disease is here, in its most loathsome forms, but with it nothing to support the agonizing sufferer.—The eye that once allured, soon begins to roll in terrific frenzy; the form that once pleased, soon becomes distorted and loathsome; the lips, that once smiled in friendship and hope, yield nothing, but say, *how can I leave this pleasant city, my beloved pastor and the church?* God is everywhere, so communion with him may be everywhere enjoyed; and if we are confident we are his, by entire dedication to his service, then we are safe and happy—in a palace, or a cottage—in wealth, or in poverty—in sickness, or in health—in life, or in death—in time, or in eternity.

and they are known, as the panders of the vice alluded to!

The preacher concluded by urging the encouragement to effort in plucking these brands from the burning, specially alluding to the noble spirit of benevolence for which the citizens of Boston are distinguished. We hope his zeal in this good cause will have a salutary effect.

[*Watchman.*]

For the Boston Recorder.

CITY AND COUNTRY.

How can I leave these rich literary, and religious privileges? asked one who had received proposals to leave a city for a country residence. But after prayerful consideration, the prospect of more usefulness, induced the individual to quit his dear friends, and dearer privileges, and enter upon arduous duties among strangers; and now he can say that he has found in the humble conference room, with its glimmering tapes, joys such as those he tasted in the stately sanctuary, with its chandelier and organ. He whom we worship, is not local. Is he of the hills, and he is not also of the valleys? Wherever his presence is felt, there is peace and joy. Our God is not respecter of persons. He cheers, soothes, and guides the shepherd with his flock, equally as the monarch on his throne. Why, then, should any fear to go where duty calls? Truly, it is pleasant to have a smooth side-walk, and a church at hand, where we can be feasted with learning, talents, and piety. But if the heart be in heaven, the footbeds not the rugged path, the distance seems short, and the gospel will nourish the soul, though the preacher may not have dipped his pen in the castalian fount. When will the Christian learn, that his highest, purest joys depend far less on local circumstances, than when in ease and luxury he may have believed. Hence the support of the missionary, the destitute, and obscure, they have *meat to eat which the world knoweth not of*; and joys with a stronger *intermeddleth not*. Let the Christian cultivate a spirit of love and obedience, and he need not say, *how can I leave this pleasant city, my beloved pastor and the church?* God is everywhere, so communion with him may be everywhere enjoyed; and if we are confident we are his, by entire dedication to his service, then we are safe and happy—in a palace, or a cottage—in wealth, or in poverty—in sickness, or in health—in life, or in death—in time, or in eternity.

American Almanac.—Nearly the whole of an edition of 3000 copies of the Am. Almanac has already been disposed of.

Expense of Legislation.—The expense of the present session of Congress is set down in the estimate of the Treasury department at \$165,030. The session is estimated to last 175 days, and the amount of the expenses of the session will amount to \$1400, or \$75,000 for the whole number of members and delegates; besides the round sum of \$120,000 for travelling expenses. The stationary, fuel, printing, &c., for the senate are estimated at \$35,000, and for the House of Representatives \$100,000.

Boston Institution for Savings.—The amount of receipts for the last half year, is \$164,436; of payments of principal \$148,316 68; of 3235 deposits, 1142 were for new accounts, and 793 accounts have been closed. Together, three banks, in which a large amount of stock of this institution were given to me dividends, and the received profits amount to nearly ten thousand dollars, which might have been lost.

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State Prison, at Auburn.—The amount of the earnings of the convicts for the year ending 31st October, 1829, was \$39,933 45, and the expences for the general support of the prison for the year ending at the same time amounted to \$28,300. During the year 170 convicts have been received, 6 have died, 67 have been discharged by expiration of sentence, and 27 have been pardoned. The convicts in this prison on the 1st of October, 1829, were 1620; and from 1815 to 1829, the average cost of each musket was \$12.34—from 1815 to 1824, it was \$11.75; and during the last year made, were made at \$9.66 each. A still further reduction in their cost is anticipated.

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